



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

TO A PEACE CONGRESS.

JOHN G. WHITTIER.

O faithful few,
 Who dare to hold God's word and witness true,
 Whose clear-eyed faith transcends our evil time,
 And o'er the present wilderness of crime
 Sees the calm future, with its robes of green,
 Its fleece-flecked mountains, and soft streams between,
 Still keep the path which duty bids ye tread,
 Though worldly wisdom shake the cautious head;
 No truth from Heaven descends upon our sphere,
 Without the greeting of the sceptic's sneer;
 Denied and mocked at till its blessings fall,
 Common as dew and sunshine, over all.

Then o'er earth's war-field, till the strife shall cease,
 Like Morven's harpers, sing your song of peace;
 As in old fable rang the Thracian's lyre,
 Midst howl of fiends and roar of penal fire,
 Till the fierce din to pleasing murmur's fell,
 And love subdued the maddened heart of hell.
 Lend, once again, that holy song a tongue,
 Which the glad angels of the Advent sung,
 Their cradle anthem for the Saviour's birth,
 Glory to God and peace unto the earth!

Through the mad discord send that calming word
 Which wind and wave on wild Genesareth heard,
 Lift in Christ's name his Cross against the Sword!
 Not vain the vision which the prophet saw,
 Skirting with green the fiery waste of war,
 Through the hot sand gleam, looming soft and calm
 On the sky's rim, the fountain-shading palm.
 Still lives for earth, which friends so long have trod,
 The great hope resting on the truth of God,—
 Evil shall cease and violence pass away,
 And the tired world breathe free through a long Sabbath day.

BISMARCK'S WAR OF 1890.

A Bristol (England) Sunday-school Union, of which Mr. J. Storrs Fry is president, has issued the following declaration:

"There are on the Continent of Europe alone, more than ten millions of men prepared for instant war, besides the second and final reserves, which in 1889 are respectively eight millions and nine millions more. The oppression of the working classes, in providing men for these vast armies and the extreme poverty of the laboring population, in consequence of the war taxes, are terrible. In the rich plains of Lombardy, for example, the taxes amount to 40 or 45 per cent. *on net returns*, so that almost the sole food of the laborer consists of maize, which, from its starchy nature, contains scarcely any bone forming elements. We all know that in France there is a deep feeling of hatred for Germany, and a cry of revenge for the lost provinces of Alsace and Lorraine, which may break out, and would lead to reprisals by the Germans.

"Prince Bismarck, speaking to the Reichstag, in January, 1887, is reported to have said, in reference to the future, that, 'In comparison with the war of 1890 (or I know not of what other year) the war of 1870 would be as mere child's play in its effects on France; so that on the one side, as on the other, there would be the same endeavor, viz.,—*de saigner à blanc*,' to bleed white, in allusion to the cruel practice of bleeding calves before slaughtering.

"The public attention has been directed over and over again to the above facts, but the class benefited by the

excessive expenditure of war, and the inflammatory appeals made by politicians and the governing classes to the ignorant portion of the people, have hitherto prevented the calm voices of reason and religion being heard. It seems, therefore, not only appropriate, but necessary that the blessed work of peace should more particularly devolve on Bible Distribution and Sunday-school agency on the Continent, where the necessity is indeed great. Taking France for example:—In the year 1561 there were two thousand Protestant churches, with pastors and congregations, and two millions of followers, or one Protestant in every eight of the population. To-day there is but *one in every fifty-five*! Whilst in England we have five millions of Sunday scholars, in France there are but 45,000. The hope of France lies in the extension of Bible Distribution and Sunday-schools, teaching 'peace on earth and goodwill toward men.'"

BOOK NOTICE.

"*La Nouvelle Jerusalem, d'après les Enseignements d'Emmanuel Swedenborg: ses Progres dans le Monde: ses Principes de Droit Divin, et leurs Applications Sociales*," by M. Charles Humann, Barrister of the Paris Court of Appeal. Church Library, 12 Rue Thouin, Paris.

Swedenborgians are peace men by the principles of their great apostle. While in Paris, a book with above title was kindly loaned us and we cordially agree with the sentiments of an able review in a Paris periodical. The author writes in a clear, incisive style, and in pursuance of the same method as that adopted towards political and social questions he felicitously applies the doctrines and philosophy of his Church to art, science and literature.

In regard to the Peace question the author points out that Swedenborg teaches that there is an influx from the Lord to angels and men, just as the soul fills the body in all its parts, character, however, depending upon man's state of receptivity. It follows that the Lord does not think of a man in an isolated sense, but regards him from the point of view of the place which he occupies in the Grand man (or mankind in the aggregate). "The Universal Church on earth," says Swedenborg, "is in presence of the Lord as one man; but the church in which the Word is known, and the Lord by the Word, is as the heart and lungs of that one man. All men, as in the case of members of the body, derive their life from the heart and lungs." Proceeding thence to concert of nations, M. Humann says: "The Christian must prefer his family to himself, his country to his family, and humanity to fatherland; but the fatherland must not incur the risk of being arbitrarily excluded from its legitimate place in the concert of the nations. As a matter of fact each nation fulfils a particular mission of usefulness that justifies its existence as a nation, and illustrates the principle of its nationality; and all these divers principles of nationality form, in their ensemble, a harmony which embraces humanity at large. . . . The New Church doctrine of unity in variety, or of charity and social fraternity, has done much for the fusion of Christian ideas on wider basis than before, and this tendency has been largely derived from a more general study of Emmanuel Swedenborg's writings. The London *Times* of June 5, 1886, in giving an analysis of the books added to the British Museum between 1880 and 1885, states that 'the public will be astonished to learn that the most active and energetic propagators of Christian doctrines are the